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HISTORY

OF THE

STUDENT VOLUNTEER
MOVEMENT

FOR

FOREIGN MISSIONS

BY

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1892

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STUDENT VOLUNTEER MOVEMENT
FOR FOREIGN MISSIONS.

I. ORIGIN.

In the early days of this century, partly as a result of the wonderful spirit of revival which was then sweeping through the Eastern colleges, and partly as a result of reading the record of the heroism and sacrifice of the pioneer representatives of the first missionary societies of England, a deep interest in foreign missions began to develop among the students of New England. It first assumed a practical form in 1808 when Samuel J. Mills and a little group of his fellow students secretly organized at Williams College the Society of Brethren. "The object of this society," in the words of its constitution, "shall be to effect in the persons of its members a mission or missions to the heathen."

The main reason for secrecy, doubtless, was the possibility of failure, because in those days there was comparatively no sentiment in favor of such an enterprise. It will be remembered that there was then no missionary society on this continent which had a station on a foreign field. Obviously one great problem which confronted these students was so to affect public opinion as to lead to the formation of an aggressive foreign missionary society. By publication and circulation of two strong addresses on missions, by correspondence with leading clergymen, and by personal work with them during vacations, much was accomplished. The center of activity was then transferred to Andover Seminary. Here some of the men who had come from Williams were joined by Nott, Judson and others, whom they were surprised to find filled with the same idea and spirit. As a result of their combined labor and influence in the seminary, in the colleges, and in the churches, wherever they spoke, they achieved their purpose; for this missionary movement

led by students of the New England colleges furnished the occasion for the formation of the American Board of Commissioners for Foreign Missions.

The leaders in this student missionary movement were anxious to accomplish another important object. Not only did they recognize the importance of educating and arousing the Church to send forth and sustain missionaries; but they also clearly discerned that something must be done to awaken and maintain an active interest in missions among college men, in order that there might be a sufficient and constant number of candidates for foreign service. To make this possible they sought by correspondence and visitation to have missionary societies formed in the different colleges. So much in earnest were they that, it is said, some of the members of the parent society at Williams left that institution and entered other colleges, in order to spread the missionary spirit. Their strong desire was to bind the colleges together in an intercollegiate missionary movement. While their labors resulted,

in a few years, in planting societies in several institutions, and in raising up quite a number of missionaries (including some of the most distinguished who have gone out from America) they failed to realize their chief aim—the formation of a wide-spread, permanent student missionary movement. Their failure in this respect appears to have been due to lack of organization, and more especially to the low spiritual condition of many of the colleges at that time, notwithstanding the fact that in others there had recently been marked revivals of religion. To the American and Canadian students, nearly three-quarters of a century later, was left the realization of this hope and purpose.

A memorable conference of college men was held from July 6th to August 1st, 1886, at Mt. Hermon, overlooking the Connecticut River, in the State of Massachusetts. Two hundred and fifty-one students, from eighty-seven colleges, representing all parts of the United States and Canada, had come together at the invitation of Mr. Moody to spend

several weeks in Bible study. Ten days passed before the subject of missions was even mentioned in the sessions of the Conference. A few young men, however, like Wilder of Princeton, Tewkesbury of Harvard, and Clark of Oberlin, had come with the deep conviction that God would call from that large gathering of college men a number who would consecrate themselves to foreign missions. At an early day they called together all who were thinking seriously of spending their lives on the foreign field. Twenty-one students answered this call, although several of them had not definitely decided the question. This little band of consecrated men began to pray that the spirit of missions might pervade the Conference, and that the Lord would separate many of the delegates unto this great work. In a few days they were to see their faith rewarded far beyond what they had dared to claim.

On the evening of July 16th, Dr. Arthur T. Pierson gave a thrilling address on missions. He supported by

the most convincing arguments the proposition that "All should go, and go to all." He pressed upon the consciences of his hearers that their relation to missions was after all "only a matter of supreme loyalty to Jesus Christ." He sounded the key note which set many men to thinking and praying.

A week passed. On Friday night, July 23d, a meeting was held which may occupy as significant a place in the history of the Christian Church as the Williams Hay Stack Prayer Meeting. It is known as the meeting of the ten nations. It was addressed by sons of missionaries in China, India, and Persia, and by seven other young men of different nationalities—an American, a Japanese, a Siamese, a German, a Dane, a Norwegian, and an American Indian. These men in pithy, burning, three-minute speeches each made one dominant point, viz: the need in his country of more workers from the body of students assembled in that Conference. After the appeals were given, each speaker, during a most impressive silence, repeated in

the language of the country which he represented the words, "God is love." Dr. Ashmore, after a few sentences, left with the students the searching challenge, "Show, if you can, why you should not obey the last command of Jesus Christ." The meeting closed with a season of silent and audible prayer, which will never be forgotten by those who were present. The people left the hall in silence. That night was pre-eminently a night of prayer.

On Tuesday morning, July 27th, Dr. William Ashmore of China (who had, as soon as he learned of this Conference on arriving in the country, cancelled his engagements for over a week in order that he might attend and lay upon the students the claims of China), added fuel to the flame. He made a ringing appeal to Christians to "look no longer upon missions as a mere wrecking expedition, but as a war of conquest." Mr. Sankey sang with spirit and thrilling fervor, "Tell it out among the nations that the Lord is King." Mr. Moody prayed earnestly that the missionary

spirit might fall upon those present.

By this time the number of volunteers had increased from twenty-one to nearly fifty. During the remaining five days of the Conference the interest became more and more intense. Meetings of the volunteers and those specially interested were held each day. Possibly the most sacred of these was the one held in the parlor of Crossley Hall, from twilight until midnight, on Friday, July 30th. Missions became the absorbing topic of conversation wherever the students gathered—in the rooms, in the dining hall, at the swimming wharf, and on the athletic field. Each volunteer became an enlister of others. But the large majority of the decisions were not reached in the presence of others. One by one, the men, alone in the woods or in their rooms with their Bibles and God, fought out the battle with self, and became obedient to the heavenly vision. Late in the afternoon of the last day the number of volunteers had reached ninety-nine. They assembled for a farewell meeting, during which a man came in

and volunteered, making the number at the close of the Conference an even one hundred.

At this final meeting there was a unanimous expression that the missionary spirit, which had manifested itself with such power at Mt. Hermon, should be communicated, in some degree at least, to the thousands of students in the colleges and seminaries who had not been privileged to come in contact with it at its source. It was the conviction of the volunteers that the reasons which had led them to decide would influence hundreds of other students, if those reasons were once presented to them in a practical, intelligent, faithful and prayerful manner. Two days before this the suggestion had come to a few of the volunteers and leaders of the Conference, while on a tramp over the hills near the Vermont border, that a deputation, something like the "Cambridge Band," be sent among the colleges. This famous band was composed of seven Cambridge students noted for their scholarship, their prominence in athletics, and, above

all, their consecration and spirituality. Before going out to China they made a memorable tour among the British universities, creating a great missionary revival among the students—felt also more or less by the entire Church. When this plan was mentioned to the volunteers it was heartily and prayerfully adopted; and a deputation of four students was selected to represent the Mt. Hermon Conference, and to visit during the year as many institutions as possible.

II. DEVELOPMENT.

Of the four men selected for this important mission among the colleges only one, Mr. Robert P. Wilder, was able to go. After much prayer, Mr. John N. Forman, also of Princeton, was induced to become a member of the deputation. A prominent layman of one of the Eastern cities, who was at Mt. Hermon during the impressive, closing days, generously offered to bear the expenses involved in the tour, and ever since he has sustained a most helpful relation to the Movement. It would be impossible to

estimate the many-fold fruitage which has been gathered by the Church as a result of this one man's consecrated giving. Messrs. Wishard and Ober, at that time the International College Secretaries of the Young Men's Christian Association, who had selected the members of the deputation, also assumed the responsible duty of facilitating their tour. This first year (1886-87) may properly be characterized as the year of rapid and wide extension. Messrs. Wilder and Forman visited 176 institutions, including nearly all of the leading colleges and divinity schools of Canada and the United States. As a rule they traveled together, but now and then separated in order that they might touch more institutions. Their speeches packed with fresh and telling facts, their arguments firmly anchored in the Scriptures, their unwavering faith in the possibility of evangelizing the world in their generation if the students would but rally around the idea, above all the prayerfulness of their lives, made a lasting impression wherever they went. As

a result of their labors the number of volunteers passed from 100 to 2,200 during the year. Even Dr. Pierson in his most sanguine moments had not dared to predict that the Movement would, in so short a time, reach beyond a thousand.

During the second year (1887-88) the Movement was left to itself. It was unorganized, and had no leadership or oversight whatever. Notwithstanding this, as a result of its inherent life and acquired momentum it continued to expand. The volunteers themselves by personal work swelled their number to nearly 3,000. But, on the other hand, like any other vigorous movement left without a guiding hand, it began to manifest certain dangerous tendencies. No particular notice of these was taken until the summer of 1888, when about fifty volunteers from different sections came together at the World's Student Conference at Northfield, and reported the condition of the Movement in their respective institutions. It was then found that there was: (1) A tendency

in the Movement at some points to lose its unity. All sorts of missionary societies and bands—with different purposes, methods of work and forms of constitutions—were springing up. It was plain that it would lose much of its power should its unity be destroyed. (2) A tendency to decline in some colleges, because not carefully supervised. (3) A disposition to conflict with existing religious societies appeared in a very few places. All of these tendencies were decidedly out of harmony with the original spirit and purpose of the Movement; accordingly it was decided that immediate steps should be taken toward a wise organization. Another consideration helped to influence this decision, and that was a desire to extend the Movement further. Thus far it had not touched more than one-fifth of the institutions of higher learning on this continent. This marked a very critical time in the history of the Volunteer Movement. To Mr. C. K. Ober is due in large measure the credit of safely passing the crisis. He recognized clearly

the possibilities of this Movement if properly guarded, developed and extended; and firmly believed that all the dangerous tendencies would be checked by judicious organization. As chairman of the committee appointed by the volunteers at Northfield for that purpose he suggested, in the main, the flexible yet comprehensive scheme of organization under which the Movement has since been working. Had the counsels of some prevailed at this time, in all human probability the Movement would have disintegrated, and much of the interest passed away, just as the British delegates at Northfield reported had been the case in their universities after the members of the Cambridge Band and a majority of the men whom they enlisted had gone to the foreign field; and, just as the missionary interest waned among the students of New England not long after the pioneer student missionaries had entered upon their life work in foreign lands. In this connection it is interesting to consider the conditions confronting the Volunteer Movement in the

last decade, which differed from those which existed in the colleges in the first decade of the century when the students of Williams College were seeking to form an intercollegiate missionary movement. We have seen that they failed in the effort to accomplish this largely because of the lack of Christian organization among the students then, and also because of the low state of spiritual life in many of the colleges. The Volunteer Movement entered a field in which a much larger majority of the students than ever before were Christians. Moreover it found those Christians peculiarly susceptible to the missionary appeal because of the preparation their minds and hearts had received in Bible classes, in personal work, country and city missions, and, to a limited extent, in the study of missions, in connection with their Christian Associations. The presence of large intercollegiate Christian organizations not only rendered the spread of the Volunteer Movement a comparatively easy thing, but they also afforded the conditions for making it permanent.

The third year of the history of the Movement (1888-89) may be called the year of organization. The committee appointed to take this matter in charge decided that the Movement should be confined to students. It was therefore named the Student Volunteer Movement for Foreign Missions. It was noted that practically all of the volunteers were members of some one of the four great inter-denominational student organizations, viz: The College Young Men's Christian Association, the College Young Women's Christian Association, the American Inter-Seminary Missionary Alliance, and the Canadian Intercollegiate Missionary Alliance. This suggested the plan of placing at the head of the Movement a permanent executive committee composed of one representative appointed by each of these organizations. Thus far the last two organizations named have appointed the same man. This committee is to develop and facilitate the Movement in accord with the spirit and constitutions of the organizations which they represent, and as an

organic department of them—thus obviating a new and an unnecessary organization. The plan was first submitted to the College Committee of the International Committee of the Young Men's Christian Associations, and was heartily approved. They appointed Mr. John R. Mott as their representative. He has held this position ever since. The plan was fully endorsed by the International Committee of the Young Women's Christian Associations, and Miss Nettie Dunn was chosen to represent them. In 1891 she was succeeded by Miss Corabel Tarr. The two Missionary Alliances also favored the plan and named Mr. Robert P. Wilder as their representative. He occupied the position until 1891, when he was followed by Mr. Robert E. Speer, who was succeeded in turn in the spring of 1892 by Mr. D. Willard Lyon. The Executive Committee as first constituted began its work in January, 1889, and soon completed the work of organization. This may be briefly outlined as follows:

1. The *Executive Committee* (composed

as above) has general supervision and direction of the Movement. It meets on an average of once each month.

2. The Committee has the following secretaries: (1) A *Traveling Secretary* (at times there have been two), whose work consists in organizing, educating, quickening and setting at work the volunteers in the different institutions, and in extending the Movement not only among previously visited institutions, but also among those as yet untouched. (2) A *Corresponding Secretary*, who enrolls and classifies the names of volunteers, tabulates statistics, prepares and distributes printed matter, conducts an extensive correspondence with several hundreds of institutions, and renders such aid to the Missionary Boards as may be within his power. He also acts as Treasurer. Mr. William H. Hannum held this position until shortly before he sailed for India in 1890. Since then Mr. Walter J. Clark has filled the office. (3) An *Editorial Secretary*, who aims to keep the Movement before the Church and volunteers. Messrs. R. S. Miller, Jr.,

E. W. Rand, and Max Wood Moorhead have in turn held this position. Since 1891 it has been unoccupied.

3. There is an *Advisory Committee* with whom the Executive Committee confers about any specially important step in the development of the Movement. It has been composed from the beginning of the following: Rev. A. J. Gordon, D. D., Bishop M. S. Baldwin, D. D., Miss Abbie B. Child, President Merrill E. Gates, Rev. George Alexander, D. D., Rev. A. T. Pierson, D. D.

4. The Executive Committee, through their Traveling Secretary, are unable to touch more than one-fifth of the colleges and theological seminaries during the year. They therefore aim to have a *Corresponding Member* (or Corresponding Committee) in every State and Province in which the extent and condition of the Movement demanded it. His work is to carry out the policy of the Committee in his particular field.

5. In each institution the volunteers are united in what is known as the *Volunteer Band*. In the colleges this is

organized as the Missionary Department of the College Association. In theological seminaries it is a part of the regular Missionary Society. These bands hold regular meetings for prayer and for systematic study of missions. Moreover, they seek to spread missionary intelligence, to secure new volunteers, to stimulate systematic giving, and to kindle the missionary spirit in young people's societies and in churches.

While the third year in the life of the Movement has been called the year of organization it was by no means limited to that. Mr. Wilder was induced to devote this, a second year to work in the field. During that time he touched ninety-three institutions, twenty-five of which had not been previously visited and enrolled 600 new recruits. The larger part of his time, however, was spent in reorganizing the volunteers secured by Mr. Forman and himself on the first tour. During their first year in the work they had favored letting the volunteers form bands independent of the existing religious societies. It was

impossible at that time to foresee the result. Two years' observation of the working of these independent bands, however, had completely convinced Mr. Wilder (Mr. Forman in the meantime had gone to India) that it would be far better from every consideration for the volunteers to group themselves together as a part of the missionary department of the existing associations and societies. Within this year, and the one following it, over sixty—or nearly all—of the independent bands merged themselves into these organizations.

The year 1889-90 will always stand out prominently in the history of the Volunteer Movement as the year of the deepening of its inner life. Mr. Robert E. Speer, of Princeton, 1889, touched 110 institutions, or a larger number than have ever been taken in one year by any man in the college field. He reached many new colleges, especially in the South and South-East. Now that the track on which the Movement was to run had been laid down, in the form of wise organization, Mr. Speer saw that

its power and efficiency depended on the spiritual life of the individual bands; and so he sought incessantly to bring these groups of volunteers to the great sources of spiritual life and light. Along the pathway of his tour he also gathered 1,100 new volunteers.

The Movement with its principles, purposes and possibilities was first brought before the Church in a public and an official manner in the year 1890-91. That was the year of its First International Convention, held from February 26th to March 1, 1891, at Cleveland, Ohio. It constituted the largest student convention ever held, there being about 600 volunteers present from 159 institutions, representing all parts of the United States and Canada east of the Rocky Mountains. In addition to the students there were thirty-three representatives of the leading missionary societies of the United States and Canada, over thirty returned missionaries representing every quarter of the globe, and over fifty other Christian workers. This Convention gave the Movement

standing in the eyes of the leaders of the missionary work of the Church. The most conservative among them as they came to understand its methods and spirit gave it the weight of their unqualified approval. During this year the Movement was represented in the field by Mr. W. H. Cossum, of Colgate University, who is now at work in China. Several hundreds of volunteers were added to the roll; and much was done toward making the bands studying and working centers. Miss Lucy E. Guinness, of England, spent nearly three months among the women of our colleges, both in coeducational institutions and in distinctively women's colleges, and enrolled at least 240 volunteers. This marked a very successful beginning of special efforts for this class—a phase of work very much neglected up to that time.

The past year (1891-92) has been a year of education. Mr. J. Campbell White, of the University of Wooster, as Traveling Secretary, has devoted much of his time, in the 100 institutions which

he visited, to the much-needed work of marking out courses of study and lines of work for the volunteer bands. Miss Eloise Mayham has pursued a similar policy in her thorough work among the young women in thirty-five additional institutions. They have been supplemented in this by Mr. Clark, at the office, who has also developed the publication department. Moreover, at the Student Summer Schools, missionary institutes have been established for training leaders of the various volunteer bands. The inauguration of these institutes marked the greatest advance of the year in the development of the Movement. The life and efficiency of the Movement depend chiefly on the life and efficiency of the individual bands; and that in turn depends principally upon the life and efficiency of the leaders of the bands. There was also carried on during the year a thorough investigation into the exact condition and problems of the Movement. This involved a complete examination of the records of all the volunteers as filed in

the office, and a careful inquiry into the status of the bands themselves. As a result of a better understanding of the tendencies of the Movement several changes in its methods and policy were made.

The most important of these possibly was the change in the wording of the volunteer pledge; or, as it is better called in Great Britain, the volunteer declaration. This was effected on July 14, 1892, at the close of the World's Student Conference at Northfield in a joint meeting of members of the Executive Committees of the Volunteer Movement in Great Britain, and in the United States and Canada. The old wording was: "I am willing and desirous, God permitting, to become a foreign missionary." As changed, it reads: "It is my purpose, if God permit, to become a foreign missionary." The former wording has, as a rule, where it has been carefully explained, been understood to mean simply purpose. At the same time experience had proved that it had been difficult for some men who had employed

the old declaration to make its real meaning clear; and, moreover, that in some cases, even when clearly presented, it had been misunderstood. It was believed by the two Committees that the new form of declaration would be much more easily explained, and, therefore, much less likely to be misinterpreted. It was decided that the new declaration should be signed only by students who might volunteer thereafter.

III. ACHIEVEMENTS.

I. Several thousands of students have been led by the Volunteer Movement to take the advanced step of consecration involved in forming the purpose to become foreign missionaries. In the large majority of cases this decision has been formed in the spirit of prayer, and solely as unto God. The Biblical argument has influenced far more men than even the vivid presentation of the needs of the fields. The most powerful consideration has been the thought of loyalty to Jesus Christ by obeying his last command. Well might Dr. McCosh ask before the Movement was two years old:

“Has any such offering of living young men and women been presented in our age, in our country, in any age, or in any country, since the day of Pentecost?”

2. Over five hundred volunteers have already gone to the foreign field under the various missionary agencies, and fully one hundred more are under appointment. A noted foreign missionary, while at a conference in this country three years ago said, that not more than two per cent of those who volunteered in a missionary revival ever sailed. But already, seven per cent of the members of this Movement have sailed, and fully ten per cent of the Canadian contingent. Moreover, a large majority of the volunteers are still in the various stages of preparation. The following list of countries in which volunteers are already working, indicates their wide distribution: North, East, West and South Africa; Arabia, Burma, China, Corea, India, Japan, Persia, Siam and Laos; Syria and Turkey; Bulgaria and Italy; Central America and Mexico; Brazil,

Chili and the United States of Columbia; and the South Sea Islands.

3. By means of this Movement, missionary intelligence, methods, enthusiasm, and consecration have been carried into three hundred colleges on this continent. In 1885, there was comparatively no interest in missions, save in a few of these institutions. Now the missionary department of the College Young Men's and Young Women's Christian Associations, is probably the best developed, and certainly one of the most influential departments in their entire scheme of work. To-day there are nearly six times as many students in these colleges who expect to be foreign missionaries as there were at the inception of the Movement. At least one-fifth of the officers of the Christian Associations are volunteers; although the volunteers constitute but one-fifteenth of the active membership. Another important fact should not be lost sight of, and that is that every volunteer who sails, means more than one missionary. He stands for a large constituency who are

interested in the work because he goes. Who can measure the importance of thus enlisting the intelligent sympathy and co-operation of thousands who are to remain at home, in the great missionary undertakings of the Church?

4. Missionary interest has also been intensified in forty-five theological seminaries. Special missionary statistics concerning the seminaries show that the number of prospective missionaries has been greatly increased during the past few years. Prior to 1886, it has been stated that one ordained minister out of seventy-seven had gone into the foreign field. Since then, over eleven per cent of the seminary undergraduates have volunteered for foreign service. A more comprehensive study of missions is being carried on by seminary men. As a result of such study, and of the object-lesson of so many devoting their lives to the cause of missions, the men who are to enter the home pastorate are realizing as never before, their special responsibility to the world field. The Movement is thus rendering an invaluable

service. One of the veteran missionary secretaries of America, recently said that the great need to-day is that of a generation of missionary pastors to supplement the missionary volunteers by spreading missionary intelligence and keeping the conscience of the Church sensitive on the subject of the divine claims of foreign missions.

5. When this Movement began its work in the institutions of higher learning it found less than a dozen collections of missionary books which were abreast of the times. Extended search now and then revealed a few of the old class of missionary biographies and broken files of missionary society reports. In very few cases could there have been found in the reading room a missionary periodical. For seven years the representatives of the Movement have been emphasizing in season and out of season the importance of continued study of the best and latest missionary books and papers. Through their influence carefully selected missionary libraries have been introduced into fully seventy-five

institutions; and, in the aggregate, several thousands of dollars worth of the most helpful and stimulating books have been scattered throughout the student field. It would be difficult now to find an institution where there are not now two or more missionary periodicals on file. Some of the best missionary works of Great Britain have, through the influence of the Movement, been introduced into wide and general circulation.

6. The plan for colleges and theological seminaries to support their own missionaries under their respective boards has been promoted. The seminaries have been led to treble their contributions, and the colleges, which before 1886 were giving practically nothing to missionary work, have for several years been giving over \$10,000 each year. It should be stated that this amount comes from only about one-tenth of the institutions. The importance of having students acquire the habit of giving systematically to the cause of missions cannot be overestimated.

They will not abandon it after they leave the college and the seminary, but as leaders in their churches they will do much to solve the financial problem of missions.

7. It may truthfully be said that the Volunteer Movement has done more than all other agencies combined to emphasize the idea that each church should support its own missionary. Volunteers have elaborated the plan and have also printed and circulated a pamphlet clearly setting it forth. Moreover, they have actually introduced it in many churches of different denominations with the most gratifying results. A large number of strong testimonials have been collected. The following given by the Secretaries of the Foreign Mission Board of the Presbyterian Church, U. S. A., is a striking recognition of the importance of this work:

"We have before us a long list of testimonials from pastors who have tried the experiment with most gratifying results; and we are assured that if this method should become general throughout the churches, it would mark a new era of progress in foreign missions, while, by its reflex influence

at home, it would bring one of the greatest blessings that the church has experienced in a generation.

* * * We gladly recognize the influence which has been exerted along these lines by the Student Volunteer Movement in our colleges and theological seminaries. * * * * * And we recognize with equal clearness and satisfaction the large part which this movement has had in arousing churches, Young Men's Christian Associations, Christian Endeavor Societies, etc., to a new interest and to a more adequate contribution of means. * * * * * The interest which they (the volunteers) create and the funds which they raise are a clear gain. * * * * *

So far as the Presbyterian churches are concerned, we most heartily commend the work."

F. F. ELLINWOOD, }
ARTHUR MITCHELL, } *Secretaries.*
JNO. GILLESPIE, }

WILLIAM DULLES, *Treasurer.*

New York, Nov. 6, 1890.

8. The success of the Volunteer Movement in the United States and Canada has been so marked that its influence has already been strongly felt in British and Continental universities. The delegates who have come from these institutions from year to year, have been particularly impressed by this student

missionary uprising, and have done much to carry back its methods and spirit. Messrs. Forman, Reynolds, Wishard and McConaughy have also at different times done not a little toward bringing its principles to the attention of European students. To Mr. Wilder is due in large part the credit of actually organizing the Movement in Great Britain and Scandinavia. For two years students from these countries had urged the Executive Committee to send some representative to Europe. Mr. Wilder was induced to undertake this mission while on his way to India in 1892. An organization to direct the work among the universities of Great Britain was perfected in April, at Edinburgh. It was modeled very closely after the organization which has worked so successfully on this side. The organization of the Movement in Scandinavia is just now taking definite shape. A striking fact is the recent introduction of the Movement in three institutions of South Africa. This resulted from reading accounts of the Movement in this country.

Miss Rose J. Sears, a Wellesley volunteer, teaching in the Huguenot Seminary, at Wellington, Cape Colony, united and organized the three groups of volunteers.

9. Another thing achieved by the the Movement, while not as tangible as some of the other points named, has been nevertheless just as real and important; and that is the emphasis which it has constantly given to the idea of *the evangelization of the world in this generation*. In over four hundred centers of learning this key-note has been sounded year after year in the ears of those who are soon to be the leaders of the different evangelical church agencies. At hundreds of conventions, in all parts of Canada and the United States, it has been proclaimed with convincing power. In thousands of churches it has appealed to the loyalty of Christians, and evoked a sympathetic response. It has differentiated the Volunteer Movement from every other missionary movement undertaken by students. It constitutes at once its ultimate purpose and its inspiration. More and more as the volunteers

prayerfully look through the doors of faith opening to-day unto every nation, ponder the last command of Jesus Christ, and consider the resources of His Church—they are convinced of the necessity, duty, possibility, and probability of realizing their watchcry.

IV. PRESENT STATUS.

During the past year an extensive correspondence has been instituted with the volunteers for the purpose of receiving information for statistics. A large proportion of the volunteers have responded, and the following figures are based upon the returns, and are considered safe estimates.

V. PURPOSE.

1. The Student Volunteer Movement seeks to enroll volunteers in the colleges and theological seminaries in numbers sufficient to meet all the demands made upon it by the foreign missionary agencies on this continent.

2. This Movement aims to carry the missionary spirit into every institution

of higher learning in the United States and Canada; and to co-operate with similar movements in other lands. The power which will thus come from uniting the Christian students of the world to carry out the last command of Jesus Christ will be irresistible.

3. Not only does the Movement plan to enlist volunteers, but also to guard and develop them until they pass beyond its proper sphere of influence. This involves the organizing of the volunteers into bands; outlining courses of study for them; enlisting them in active work for missions on educational, financial, and spiritual lines; making the bands praying and self-perpetuating centers; and, finally, helping to bring the volunteers into touch with the various missionary societies or boards.

4. As the financial problem is one of the most serious which to-day confronts every missionary agency, the volunteers propose to do all within their power to hasten its solution. An effort is being made to have each volunteer before sailing secure a financial constituency, and

so to cultivate it as to ensure his support on the field. The plan of having each church support its own missionary will be introduced as widely as possible. Moreover, recognizing the wonderful possibilities of the various young people's societies of the day, the Volunteer Movement is making a special effort to secure their active co-operation. These two great movements, called into being during the same decade, are destined to supplement each other in their service to world-wide evangelization.

5. By far the greatest need of modern missions is that of united, definite, importunate prayer. This alone will lead the Church in this time of times to lift up her eyes and behold the fields. Moreover, the Christians of the two wealthiest nations on the face of the earth will never give as they should until selfishness and practical unbelief in the great designs of God are swept away by the prayers of men who believe in God. And beyond all this, the thousands of consecrated students who have given themselves to this work will never

reach the great harvest fields of the world until there is absolute compliance with the human condition laid down by the Lord in His command: "PRAY YE therefore, the Lord of the harvest that HE send forth laborers into His harvest." Each volunteer band, therefore, is urged to become a "school of prayer;" and each volunteer wherever he goes should have as his greatest burden the deepening of the prayer life of the Church.

6. Underlying all these forms of purpose is that ultimate and fundamental object of the Student Volunteer Movement—*the evangelization of the world in this generation*. This is the watchcry of the volunteers. What does it mean? It does not mean the conversion, or the Christianization, or the civilization of the world—no matter how much the volunteers may believe in each of these. It does mean that the Christians of this generation are to give every person of this age an opportunity to accept Jesus Christ. The volunteers believe that this is an awful necessity, because without

it millions will perish. They believe that it is a solemn duty because Christ has commanded it. They believe that it is a possibility because of the inspired object-lesson of its achievement by the early Christian Church under far more adverse circumstances than those which confront the Church of the nineteenth century. They believe it is a probability because of the reasonableness of the demands of the missionaries themselves in order that this may be accomplished. Within the last few years, in the two most densely populated, and, in many respects most difficult fields in the world, large conferences of missionaries have declared with confidence that this can be done. The volunteers say, if they at the front sound the battle-cry, should we at the rear beat a retreat? The convocation of missionaries in India, whose estimate corresponds with that of the conference in China, claimed that at least one *foreign* missionary would be needed for every fifty thousand people in unevangelized lands. This means then that twenty

thousand missionaries are needed in order to "preach the gospel to every creature" within this generation. To say nothing of the great student centers of Great Britain and Scandinavia, is that too large a number to ask for and to expect from the colleges and seminaries of the United States and Canada? There are two States in this country each of which has in its institutions of higher learning more than twenty thousand students. Over two million young men and women will go out from the institutions of Canada and America within this generation. The foreign field calls for only *one one-hundredth* of them. But where will the money come from to send and support them? It would take less than one six-hundreth of the present wealth of the Christians of America. Stated in another form, it would easily be secured should each of the over two millions of members of our many young people's Christian organizations raise but three cents each day.

There are men and women enough to spare for this grandest mission of the

ages. There is money enough to spare to send them. May the Spirit of Christ lead His Church to pray the prayer of faith, and to consecrate her men and money to the carrying out of His last command!

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